



**C. Ercyna**  
torum cura  
torum.



C.192 a.73

B  L

**C**In constit. priuinc. Johil Pecham  
de officiis archipresbyteri. Cap.  
ignorant. sacerd.



**C**IS ordeynyd  
and decreeed by hys  
chyrche / that euery  
curate hauyng cus-  
re of scule / Shal  
shewe & declare vnto  
hys parsshynge  
feire tyme in the  
yere. **C**he. viii. artycles of the fayth / the. x.  
comandementes of our lord god / the. vii.  
workes of mercy. **C**he. vii. dredly synnes /  
with the braunchys therof. **C**he. vii. pryncy-  
pall vertues / the. vii. sacramentes of holy  
chyrche / with other thynges necessarye / as  
shall appere here after.

**C**Wherfore fyrt & formost ye shal knowe &  
Understante / that there be. viii. artycles of  
the fayth: whiche euery man & womā is bounde  
stedfastly to byleue. Of theyse artycles. vii.  
perteyne vnto god almyghty by his diuynyte  
or godhode / & the other. vii. perteyne vnto  
god almyghty by his humynite or manhode.  
**C**he fyfte of the seuen that perteyne vnto

god almyghty: by his humanyte or godhede is  
this. That we shal byleue in one god / one  
in substance / & thre in persone. The. ii. we  
shall byleue in the futher Unbegotten / that is  
very god. The. thyde / we shal byleue in the  
sonne / onely begotten of the futher / that he is  
also very god. The. iii. we shall byleue in  
the holy gost / equally procedyng of the futher &  
of the sonne / that he is lyke wyse very god.  
The. v. we shall byleue that this one very  
god / futher / sonne / & holy gost / hath made he  
uen / erthe / that is to say / all maner creatur  
es visibele & inuisibele. The. vi. we shall by  
leue that the chyrche catholycall is haly: / that  
therin ben holy sacramentes / suffycyent to all  
maner of people for theyr saluacion. The.  
vii. we shall byleue that our bodyes shal ryse  
agayne at the day of generall Iugement / &  
be ioynd agayne to the soule / & than all they  
that haue dyed in the fayth of holy chyrche / &  
out of deedly synne shal haue ioy euerlastynge  
and all they that haue dyed out of the faythe  
of holy chyrche or in deedly synne / shal haue  
payne in hell for euermore.

¶ Of those. vii. artycles which perkeyne to  
god almyghty / by his humanyte or manhode.

**C**The fyfth is this, that we shall byleue the  
blessyd incarnacyon, that is to say, that the se  
conde persone in trynyte Chyſt Iesu, was  
conceyuyd by operacyon of the holy gost, and  
toke fleshe & blode of the gloriouſe Virgynre  
oure lady saynt Mary. **C**he. ii. that he was  
borne of the same gloriouſe Virgynre. **C**he.  
thyde, that he dyed for vs vpon the crosse,  
Under the wyckyd iuge Pylate, & his blesſyd  
body was buryed in the ſepulcre. **C**he. iiiii.  
that he wente downe into hell in ſoule, the bo  
dy remaynyng in the ſepulcre, and ſpoyleyd  
hell of all thone that were predestynate to the  
glory of god. **C**he. V. that he roſe agayne fro  
dethe to lyfe the thyde day. **C**he. Vi. that he  
ascendyd in to heuen, & there ſitteth on the  
ryght hande of the father. **C**he. VII. that he  
ſhall come agayne at the generell Jugement  
and iuge all the worlde good and bad.

**C**ferthermore ye ſhall knowe and vnder  
ſtande that there be. x. commaundementes of  
our lord god. **C**he fyfth is this, thou ſhalt ha  
ue no other goddes, but worshyp one very god  
By this commaundement is foþydyd ydeſtry  
principality, whiche is to do worshyp to other  
than to god alone. By this commaundement

also is forbyd wytchcraftes / charmes / sorces  
ry / inchauncementes / & superstycyons / & all  
Dayne & deuyllisshē inuercyone / whider they  
be done by wordes / wrytyng / or by any other  
folysshē obseruance. The .ii. comaunderment  
is thou shalst not take the name of god in Dayn  
By this comaunderment is forbyd pryncypally  
all maner of heresye / also all blasphemous  
wordes / whiche sounde agaynst the goodness  
of god. Also all periury: that is to say: to swer  
re false wyttyngly / & all other swerynge by  
god ureuerently / or to swere ureuerently  
by any parte of his blesyd body. The .iii. comaunderment  
is thou shalte kepe thy holyday  
that is to say the sonday / & other holydayes or  
deynyd by hys chyrche / and that day worshyp  
thy lorde god / and absteyne fro synne specys  
alwy / & also bodily labours / excepce cause ses  
full & resonable. The .iv. comaunderment is  
thou shalte honoure thy father & thy mother /  
that is to wyt / thy naturall father & naturall  
mother / thy godfather & thy godmother / thy  
goostly father and thy goostly mother. Thy  
goostly father is the pope / thy bysshop / thy cu  
rate / and thy goostly mother is hys chyrche /  
in whom thou was regenate vnto goostly

lyfe. **The. vi.** cōmaundement is / thou shalte  
not see / that is to understande / thou shalte  
not see no man or woman by vñlefull meas  
ne / neyther by wardenor dede : by consent nor  
by faviour. **By** this cominaudement also is  
forbyd all maner of bodyly hurte of any per  
son agaynst ryght. Also all those see sp̄rytus  
akly / that by exhortacion & power / or by any oþ  
ther vñryghtwyse or vñcharystable meane /  
oppresse innocentes which be not gylty. Also  
all those see sp̄rytually that bacbyte & slauis  
dre any persone agaynst ryght or charyte / to  
bryngē the fro good name vñto cuyll. Also al  
tho see sp̄rytually / that may & wyll not re  
fresshe the that be in necessite. Also all those  
see sp̄rytually / that by they: euyl example  
o: by any other wycked persuasyon induce &  
bryng other to synne. **The. vii.** cōmaudement  
is / thou shalte do no lechery / by this cōmaude  
ment is forbyd all maner of bodyly cōmyyyd  
bytweene man & womā / excepte in lefull vse  
of matrimony. **By** this cōmaudement is for  
byd also all maner of sythys & abhomynable  
poculycione / wylfullly procuryd by any inuens  
cyone or crafte / wheredy the sede that yo oþ  
deynyd to generacyon of mankynde / yo done

otherwyse than in to the due vessell that is or  
deynyd therfor. **C**he. vii. commaundement  
is, thou shalte doo no thefle / that ys to saye,  
thou shalte not take other mennes goodes pr  
uely agaynst theyz wyll. **B**y this commaund  
ement is forbyd also all maner of wrongful  
takynge, occupyng, or withholdyng other me  
nnes goodes, eyther by fraude or desceyte, by  
ypocrysye or faynyd holynes, by usurpe or sy  
monye, by dredre or threte, by strength, or by  
fence, or by suche other. **C**he. viii. cōmaun  
dement is this, thou shalte bere no false wyt  
nes, neyther to hurte thy neyghbour wrong  
fully, nor to promote thy frende unworthely  
**B**y this commaundement ys forbyd also all  
maner of lyes conceyuyd of malycye or intent  
dyd to other mennes hurte. **C**he. ix. cōmaun  
dement is this, thou shalte not desyre a nother  
mannes wyfe unlesfully. **B**y this commaund  
ement is forbyd all maner of concupyscence  
of the flesche, eyther unlesfull to wyll or to  
desyre, to purpose or to consente to any kynde  
of lechry, agaynst iugement of reason.  
**C**he. x. commaundement is this, thou shalt  
not desyre to haue other mennes goodes wrong  
fully. **B**y this commaundement is forbyd all

mancr of vnde full desyres eyfher in wylle or  
or in purpose to take or withholden other mens  
nes geodes agaynst ryght & good consciencē.  
**T**he se. v. cōmaudementes be includyd & vnder  
stande in two commaundementes, that be  
spoken of in the gospell of Matthe, that ys to  
wyttē, in the loue of god and in the loue of  
thy neyghboure. He luyth god onely, that lo  
uyth hym aboue all other thyngē, and kepyth  
his commaundementes for loue, & not all one  
ly for feare of payne. He luyth his neyghbour  
duly, that wolde vnto hym, and do the vnto  
hym, as he wolde his neyghbour sholde wylle  
and do to hym. This is vnderstande of wylle  
ordryd and confirmyd vnto reason, that is to  
saye, thou shalte wylle and do vnto thy neygh  
bure, as thou wolde ryghfully he sholde wylle  
or do vnto the.

**C**hesyde theyse commaundementes of our  
lorde god, there be seuen workes of mercy,  
whiche commenly be callyd dedes of charyte  
but doubtlesse in certayne cases of necessite  
they be straute commaundementes.

**C**And theyse ben they. To fede the hungry  
to gyue drynke to the thursty, to gyue herber

To the herberies / to clothe the nakyd / to by-  
syte the sycke / to conforte the prysoneis; and  
to bury the ded.

**I**ffurthermore ye shall knowe and vnder-  
stante that there be. viii. pryncypall vertues  
orderyng a man to lyue well / bothe agaynst  
god and the worlde. **E**che of theym ordre a  
man pryncipally unto god / and they be these.  
**F**aythe / hope / and charyte. **F**aythe maketh  
a man to bysteue well upon god and holy chur-  
che. Hope makyth a man to trust wel to come  
to the ioy of heuen / by the grace of god & his  
owne merites. **C**haryte makyth a man to  
loue god aboue all other thynges / and to loue  
all other thynges for god.

**I**The other foure vertues ordre a man to  
lyue well agaynst the worlde / a they be these.  
**P**rudence / temperaunce / ryghtwysnes / and  
strengthe. Prudence makyth a man to dyscer-  
ne and iuge well what is good what is bad /  
what is to be done and what is to be lefte.

**T**emperaunce makyth a man moderate in  
etyng and drynkyng / moderate in fleschly  
deselaciyon / moderate in hate / moderate in  
other conuersacion of mannes lyfe. Ryght-  
wysnes makyth a man to gyue to euery man

that is due to hym / whether it be in temporall  
goodes or in temporall honoure / or whether  
yt be in correctynge theym that be euyll / or  
promotynge theym that be good. Strengthe  
makyngh a man stronge in sufferynge aduers  
syte and trouble / stronge in execucion of ius  
styce and correccyon of synne / stronge and  
without fere to holde with trouthe and ver  
tue / stronge and without fere / to withstande  
vyce and wyckydnes.

**C**Jy constitution. Johil Pecham de  
sacramentis iterando  
Deo non.

**E**rthermore ye shal knowe and un  
derstande / that there ben seuen sac  
ramentes of holy chyrche / wherof  
fyue euery man and woman is bounde to res  
ceyue at tyme conuenient. **C**The fyfte ys  
baptyme or crystendome / whiche puttyngh as  
way orygynall synne . For this ye shall un  
derstande / that whan our fyfth father and mo  
ther Adams & Eve were crete & made / they

receyuyd of almyghty god / for them & for all  
theyr yssue / that ys to say / for all mankynde  
the noble gyfte of orygynall iustyce / whiche  
ys they had kepte / they and all theyr yssue ha  
uynge the same gyftc: sholde never haue dyed  
nor sufferyd any penaunce of thys wretchedyd  
worlde / but sholde haue ben translate at con  
uenient tyme in to paradyse celestyall / there  
to haue lyued for euermore. But than bycau  
se they dysobeyed and brake the commaundement  
of god they lost this gyfte of orygynall  
iustyce / & fell vnto necessite of dethe and to  
other wretchednesse of this worlde / with all  
theyr yssue. wherfore nowe all we be borne in  
orygynall synne / that is to say / in wantynge  
of orygynall iustyce / and can not be sauyd by  
the ordynate lawes of god / vnto the tyme  
that this orygynall synne be put away & gras  
ce gotten vnto our soules / whiche ys nowe  
done by this sacrament of Baptisme or cristen  
domē / whiche ys the fyrt sacrament and en  
tre vnto all other sacramentes.

**C**In constyt. prouincial. de bap  
tismo et eius affectu.

**C**This sacrament ought not to be mynya  
stryd but by a preest: excepte case of necessyte  
a than cuery man and woman may mynystre  
it. The fether or the mother maye mynystre  
it to theyr owne chylde / & yet afterwarde sye  
logyder after the lawe of Matrymonynge: wher  
fore / ys such case of necessytie happe vnto  
any of you / than ye shall saye with godis ens  
tente on this wyse. I crysten the in the name  
of the father / of the sonne / and of the holy  
goost. And whyle ye be sayenge these wors  
des ye shall caste water vpon the chylde / or  
else put the chylde in to the water / and than  
douste ye not but that chylde receyuyth suffys  
cyently this sacrament of baptyme. **T**he. ii.  
sacrament is confirmacyon of the bishhop /  
whiche grueth grace to be the stronger in the  
eyght bysheue. **T**he. iii. sacrament is penance  
whiche restorith agayne the grace of god / ys  
yt be lost by deedly synne. **T**he. iii. sacrament  
is the blesyd sacrament of the aufer / whiche  
increasyth grace meruelously / & causyth o  
ther spyrituall effectes innumerable / and no  
meruayle hereof: for in this holy sacrament is  
conteynyd vnder the forme of breste the very  
body of Cryst Jesu / fleshe & blode / Cryste

himselfe hole god & man. And lykewyse in the  
chalyce after the tyme of consecracyon / is cou-  
teynyd vnder the fourme of wyne / the very  
body of Crist Jesu fleshe and blode Crist  
himselfe hole god and man.

**C**In consili. Joha Welham / de sum  
ma trinitate et fide catholica.  
**C**apitul. altissimus.

**B**ut ye that be lay people / whan ye res-  
Bceyue this blesyd sacrament at Ester  
or at other tymes necessary / ye receyue  
yt in forme of brede alone. For that thyng  
that is gyuen you in the chalyce is noo sacra-  
ment / but wyne or water / to cause the holy  
sacrament to go to his place the more redely.

**C**The. D. sacrament is annoyntynge / whis-  
the remysteth and putteth away venyall syn-  
nes / and increaseth grace / to the better helth  
bothe of body and soule.

**C**There be other two sacramentes whiche  
noo man ys bouude to receyue but they that  
wyll. One of them ys holy ordre / whiche

gyuelth answere to mynystre aboule the sacra  
mentes of holy chyche. ¶ The other ye  
Matrymony whiche makyngh full the body  
hydide byt wene man and woman whiche  
were vnsfull and dampnable.

¶ In constitutione walteri de spons  
salibus. Cap. Matrimonium,

**A**N 8 in this behalfe holy chyche com  
maundeth Under payne of cursyng  
that no persons make any priue con  
tracte of Matrymony togidre nor any se  
crete promyse therof but that yt be done all  
onesly in open place and before dyuers per  
sons thereto specyally callid to bere wytnes  
of the same.

¶ Ex parte de penitentiis et remissione.  
Cap. omnis utriusqz.

**E**t for more declaracyon of the sacrament  
Yef penaunce whiche was spoken of be  
fore ye shall understande that there be  
thre thynges specyally requyred thereto thare  
is to wyt confessyon; contrycyon; & satyffaccyon.

**C**onfessyon euery cryschen man and woman  
after they come to yeres of dyscrecyon / ys  
bounde to make at the leest ones in the yere/  
than to knowlege all theyr synnes to theyr  
owne ordynary curate and to none other / ex/  
cepte a lawfull cause / whiche had / they may  
take a nother confessour / so that they haue  
lycence thereto of theyr owne curate ordyna/  
rye . **C**But for as moche as some persones  
can not well make theyr confessyon / some  
thynges shall be shewyd to them nowe by  
the grace of god / whereby they maye the bet/  
ter order them selfe in theyr confessyon mak/  
yng . **I**fyste before ye come unto your  
goostly father / lokie that ye gete you in to a  
secrete counsayle with your selfe / and take a  
grete studye and dyfygencie to remembre all  
your synnes / for the loue of god / & your owne  
soule helthe / as ye wolde take in a grete mat/  
ter of worldely dauntage . **I**fyste remembre  
your selfe in your conscyence / whether ye ha/  
ue ben doutfull in any artycle of the fyfthe .  
**T**he seconde / remembre whether ye haue  
broken any of the . x . comandementes of our  
lorde god . **T**he thyrd remembre whether ye  
haue kepte the two comandementes of the

gospell that is to wyl / whether ye haue los  
uyd god aboue all other thynges / and done to  
your neyghboure / as ye wold be done vnto.  
**T**he fourth remembrie whether ye haue ben  
dylygent after your power to fulfyll the se  
uen workes of mercy. **T**he fyfth remembrie  
whether ye haue fallen in any poynte of curs  
synges by the generall sentence / whiche is com  
maundyng & accustomyd to be shewyd you .iiiij.  
tymes in the yere. **T**he .vi. remembrie whet  
ther ye haue synned in any of the .vii. deedly  
synnes / that is to say / in Pryde / in wrathe /  
in Enuy / in couetyse / in sleuthe / in glotonie  
& in Lechery / or in any braunches of theym.

## Pryde.

**F**irst in pryde / whether ye haue desy  
red any dayne glorie / or any dayne  
laude or prayse of your selfe before o  
ther / for any goodes of nature that ye haue  
had / as beauty / strengthe / or youthe . **W**i  
for any goodes of fortune / as golde or syluer  
ryche clothes / landes or cattele / or for any

Epor.

B.i.

goodes of grace / as of connynge / eloquence  
wysedome / or other vertue. ¶ I: yf ye haue  
dyspy syd or mockyd other / that haue wanted  
any of these . ¶ Ferthermore / whether ye  
haue saynd your selfe by ypocrisy / more ho  
sy or more ryghtwyse than ye haue bene in  
dede. ¶ I: whether ye haue shewyd your selfe  
by crakyng or bostryng / or by other inordi  
nate delyte in pryde / to haue that thyng  
that ye hadde not / or to knowe that thyng  
that ye knewe not / or to haue deone that  
thyng whiche ye haue not done in dede .

¶ I: whan ye haue had any gyfte of god syn  
gulerly before other / as connynge / eloquens  
ce / wysedome / or other vertue / whether ye  
haue thought that yt hathe comen of youre  
selfe and not all onely of god . ¶ I: though  
ye haue thought yt hathe comen of god / yet  
whether ye haue thought that yt hathe comen  
of god for your owne merytes and deserte .

¶ Ferthermore / whether ye haue ben prou  
de of youre kynne / or proude that you haue  
stande in fauoure with lord / lady / or any o  
ther estat / proude of your offyce or come  
that ye haue bene in . ¶ I: elles whether ye  
haue bene assamyd of youre kynne bycause

of pouertye / or ye haue bene affamyd that  
ye haue not bene taken vp to hyghet place or  
gretter honoure . ¶ Ferthermore / whether  
ye haue had pleasure to reporte your euylle de-  
des / or whether ye haue sougnt excusys for  
theym and put other in the faute ther eof .

¶ If ye haue ben dysobedyent to your supe-  
ryours / as to your father or mother or to the  
prelates of the chyrche / or trustyd soo moche  
in your owne wylte / that ye haue dysppysyd  
the counsayle of your betters / or taken more  
vpon you / than ye and youre lernynge hathe  
requyed . ¶ Ferthermore whether ye haue  
louyd syngularelye in your apparell / in your  
speche / or in your conuersacyon / in fastynge  
þayes / or in other deuocyonis taken by your  
owne auctorite / than in the common fistes  
and prayers / or other deuocyonis ordynyd by  
the chyrche . ¶ Whether ye haue bene suspe-  
cious and curyous in serchynge and iugyng  
other mennes dedes / and prouide and pre-  
sumptuous in iustifyenge and preferrynge  
your owne dedes / before the dedes of other .

## Wrath .

**T**han in the synne of wraſthe / Remembre  
þe whether ye haue bene so gretly mo-  
uyd or styred / by angre or wraſthe as  
gaynſte any man / that ye haue wyſkyd hym  
any hurte / eyther in his body or in his goodes.  
**D**o whether ye haue kepte wraſthe longe tyme  
me in youre mynde / ofte tyme thynkyng  
howe ye myght be reuengyd. **D**o whether  
ye haue in ycure angre or wraſthe hurte any  
man in dede / by weide or by werkis / by couns-  
sayle or by mayntenaunce. **D**o whether ye  
haue vexyd or troublyd any man by ſute or  
by plee / rather of euylle wyll and malycy /  
than of good zeale and affeccyon of ryghts  
wysenesse. **E**ffethermore / whether ye ha-  
ue cursyd or askyd Vengeaunce upon youre  
euyncryſten. **D**o whether ye haue bene ſoo  
angry or ſoo impacient in syckenesſe or trou-  
ble / or for any losſe of temporall goodes /  
that ye haue grudgyd with the ordenaunce of  
our lord god / or spoken any blaſphemous  
wordes agaynſte hys goodnesſe / or sworne  
vtreuerently by hys holy name.

**E**ffethermore / whether ye haue refusyd  
to aske of theym forgyuenesse that ye haue  
hurte / or whether ye haue refusyd to forgyue

theym that haue hurte you . **D**i whether ye  
haue mysse ordryd youre selfe in brawlynge  
and chydynge / or mysse calyng your eyn  
cysten by wordes of rebukie / eyther agaynst  
theyr persones or agaynst theyr condycyone .  
**D**i whether ye haue bene so impacyent custo  
mably / eyther in game or in woldely busyn  
nesse / that ye haue mysshdyd all at the deuyll  
or wysshdyd your owne dethe or any others .  
**D**i whether ye haue manassyd to bete or to  
slee any body / and swoyne the same with a  
grete othe .

## C Enuy.

**T**han in the synne of Enuy / Rememb  
bre whether ye haue bene gladde of o  
ther mennes hurte / or sorry of theyr pro  
fyte . **D**i whether ye haue bene gladde of o  
ther mennes infamyng and euylle name / or  
sorry of other mennes fame and good name .  
**D**i whether ye haue bene gladde / that any of  
youre eyn cysten haue fallen to synne and  
to dyce / or sorry that any of theym haue kepte  
theym in vertue or in grace .

**F**urthermore, whether ye haue of mallice  
and euyl wylle / defamyd any persone prys-  
uely or openly / or gyuen any helpe or coun-  
sayle thereto. **D**: whether ye haue Judgyd  
euyl of youre euyn crysten / without suffi-  
cient knowlege thereof. **D**: whether ye ha-  
ue made bate or dyscorde byt were any perso-  
nes for mallice and euyl wylle that ye haue  
had to them / **D**: whether ye haue letted to  
make peace and accorde wher ye myght ha-  
ue done / and wolde not for hatered and mal-  
lice / or for any other wycked occasyon.

## **Couetyse.**

**T**han in the synne of Couetyse / Res-  
membrē whether ye haue taken other  
mennes goodes by theste / by robbery /  
or by exforcyon. **D**: whether ye haue bene  
in wylle or purpose so to do. **D**: whether ye  
haue withholden other menes goodes wrongs-  
fully frome them. **D**: whether ye haue by  
flatteryng / by fayre wordes / or by fayre pros-  
myse / or by any other untrewe meane dys-

cepypd any man of hys goodes or of hys land  
des. ¶ Ferthermore whether ye haue vsyd  
any falle or dyscertyfull marchauydysse / eys  
ther by unsuffycye t stiffe / or by vniuste  
w: yghes and measures / or by any other  
subtyll crafte. ¶ D: whether ye haue in any  
handy crafte worke or any other occupacyon  
vsyd subtestye or crafte / to dyscreue youre  
eugh crysten for youre lucte. ¶ D: whether  
ye haue wrought or labouryd / or vsyd bys  
engye and selfynge on the sondaye / or on other  
holys dayes / without reasonable and lefull  
necessyte. ¶ D: whether ye haue in bycngye or  
selfynge or in bargayne makyngye / or in lens  
dynge any money / commylded any vsurye  
agaynst the order of Justyce and good chas  
ryte. ¶ D: whether ye haue commylyd any  
Synony / that yo to say / bought or solde any  
bargayne made of spyrituall thynges for any  
temporall goodee.

¶ Ferthermore / whether ye haue fulfyl  
yd the deddes wyll. ¶ D: whether ye haue ben  
executoure and kepte the goodes to youre  
owne use / or spente theym otherwyse than  
in the deddes of charyte / or than the deddes  
wyll hathe requiryd. ¶ D: whether ye haue

Falsely forsworne your selfe for any worderly  
Dauntage/or whether ye haue desyred any  
mannes hurte or any mannes deth/because  
of any Dauntage that myght come to you  
therof Forthermore/whether ye haue payed  
duely your seruauntis thei<sup>r</sup> wagis/or ys ye  
be a seruaunt/whether ye haue done truely  
your seruyce/or whether ye haue myspende  
your maisters goodes or otherwyse hurt your  
maisters Dauntage eyther wylfully or by  
your neglygent seruyce or whether ye that be  
of power haue withdrawen youre hande of  
charyce of refreshynge pore people/and ben  
touctyse in gettynge worderly goodes/coue-  
tyse in kepyng theym and sorrowful indepar-  
tyng frome theym.

### C.Slouthe.

**T**han in the synne of slouthe/remembre  
whether ye haue ben slouthful in god's  
dis serupe/specyally on the sondaye  
and hollydaye slouthfull to come to chyrche/  
slouthfull to pray whan ye haue ben thre/  
slouthfull to here the worde of god preached/

shulchfull too applye youre mynde to good  
thoughtys and medytacyons. Neglygencie  
to refrayne your mynde from euylle thoughts  
or your eyes from unchaste lokes. Forther  
more, whether ye haue ben neglygent to leare  
ne your Pater noster, your Ave ma, or your  
Crede, or whether ye haue ben neglygent to  
teche the same to your owne chylderne, or to  
your god chylderne, or whether ye haue chas-  
tised your chyldre and taught theym good  
manners, or ye suffred them to use great  
swerynge and at theyr pleasure wanton and  
dyssolute, or whether ye haue ben neglygent  
in kepyng your chylderne fro fyre and was-  
ter, and other lyke iepardes.

Forthermore, whether ye haue myspēt your  
tyme in ydelnesse, or omittid and leste Dns  
done thynges that ye were bounde to do, or  
whether ye haue broken any dowe that ye  
haue before tyme promyced, or whether ye ha-  
ue broken or ben neglygent in fulfyllynge the  
penaunce that hath ben resonably enioyned  
you by your godly father, or by your ordynas-  
ry, or whether ye haue had at any tyme suche  
heuynesse, that ye haue dyspayred of the mer-  
cy or helpe of god, or wheder ye haue wissched

si wyllyd indyscretely youre owne delthe / or  
whether ye haue gyuen due thankes to god  
in your troublle or in your heuynesse / remem  
bryngē that our lo:de sendeth all for the best  
yf ye can so take yt.

## Glotony.

**T**han in Glotony / Remembre whet  
her ye haue broken any fastes that has  
the bene commaunded by the chyrche /  
without lefull cause . Or whether ye haue  
eaten and dronke many tymes too moche /  
that ye haue had domynges / Or ye haue falle  
nen thereby in to syckenesse of dronkenshyp /  
or ye haue fallen thereby to bate and dyscens  
cyon / or ye haue fallen thereby to suche dys  
olute myrthe and rechekes behauoure / that  
ye haue not dewely fylllyd those thynges  
that haue brygd to youre offyce or to youre  
charge . Offerthermore / whether ye haue  
had inordynate delectacyon in eatynge and  
drynkyng / or vsyd any inordynate desyres  
of mettes or drynkies / more costely / or more

defycaſely prepaſyd / than reaſon haſte reſuſcayd . Or whether ye haue inducyd or cauſyd any other to take ſuſhe maner drynkes / or ſo largelſy therof / for the entente to make them dronken / eyther for ſpoſte / or for any other wyckyd occaſyon .

## L Lechery .

**I**n Lechery / Remembre whether ye haue kepte or conſtynuyd fyſthy thoughtes of the fleſſhe in your mynde / for delectacyon and pleaſure of your body . Or whether ye haue conſentyd in your mynde to haue any fyſthy dede / beſyde the lawe of Matrymony . Or whether ye haue within Matrymonye uſyd any maner / contrary to due order of nature / or agaynst the proſyte of generacyon . Furthermore / whether ye haue excytyd or mouyd any other to thys fyſthy synne of Lechery / eyther by ſynges or by wordes .

or by adournementes of your body / or by lyc  
ght gesture and wanton behauoure / by syng  
ynge / daunsyng / kyssyng / halsyng / or by  
any other dysolute or dishonest demeanoure.

**D**i whether ye haue not fledde the occasyons  
of this fylthy synne / but rather sought occas  
yon thereto . **C**ferthermore / whether ye  
haue had eyther in youre youthe or any other  
tyme / fylthy touchyng of your p:ye mem  
bres / or of any oþers / and whether ye haue  
had any pollucyons in youre slepe by fylthy  
dremes or vncleane ymagynacions specyally  
by occasyongyuen before of your selfe / **D**i  
whether ye haue had bodily deede of lechery  
with any person / and whether syngle or mas  
tryed / wygghor other / or with any of your  
owne kynne / or with any rewygous person  
or within holy orders .

**C**whan ye haue remembryd your selfe dysly  
gently in the secrete counsayle house of youre  
conscience after this maner of wþse / or af  
ter any other good suffycyent maner / as the  
grace of god and your owne wyt and wþses  
dome wþll serue you . **T**hen goo to youre  
goostly father and shewe hym all youre syn  
nes playnes without any coloure or cloke /

specyally your deedly synnes / yf ye haue any  
done syth ye were last shryuen with due cyr-  
cumstaunce / and with the occasyons thereof  
accordynge. And than ye fulfylle one of these  
thre thynges that be specyally requiryd to  
this sacrament of penaunce. And a nother  
thyng that ye also requiryd thereto ys **L**on-  
trypon / that ys to saye / that ye be sory for  
all those synnes that ye haue done / and be in  
wyll and purpose no more to synne.

**L** The thyrde thyng that ys requyred to  
this sacrament of penaunce / ys **S**atisfac-  
cyon / that ys to say / that ye be in wyll to ful-  
fylle such penaunce as shall be reasonable  
lymyttd / after the quantyte of your synnes  
**L** Than theyse thre thynges had after thys  
maner of wyse / the preest that hath iurysdyc-  
cyon vpon you / mynstreteth to you the sacra-  
ment of penaunce and grace of absolucion /  
¶ declareth you cleane assoyhyd of al youre syn-  
nes (quantum ad culpm) that ys / all youre  
synnes were they never so grete / for whiche  
ye had deseruyd payne euerlastynge / nowe  
that payne ye chaungyd by vertue of this sa-  
crament of penaunce / into temporall payne  
of this wold / or of purgatory. And yf the

penalunce enioyned by the prest whiche standeth pryncypally in prayer, fast and almes dede. If that penaunce be suffycyent in the acceptacyon of god, for the quantite of your synnes, that fulfylled the Payne of purgatory, also whiche elles were due for the sayd synnes, shall be fully remytted and forgyuen you.

**B**ut nowe to the honoure of god and to the confort of all vs that be wretched synners. Here may be moued a questyon, whether euer man after he haue done any dedly syn. be out of state of grace and in state of damnable synnyng. Unto the tyme that he be shryuen therof unto his godly father, and receyue this sacrament of penaunce. **Q:** whether he be in state of grace and state of salvacion, beyng alonkyng sorry in hys herte for hys synnes wyth wyll and purpose no more to synne, though he deferre his shryft unto the tyme generally assygned by our mother holy chyrche. In thys behalfe two wayes may be taken, the one way is good and sufficient, the other is better and more perfyte. Better it ys and more perfyte way for a manne to go to hys godly father shortly after he hath done

any dedely syn / and be shryuen therof and receyue the sacrament of penaunce / thanne to deferre his shryft any lengre / and that for dyuers causes. One ys / he shall haue the more encrease of grace. Another ys / he shall haue the better knowlege of hym selfe and of hys synnes. The thyde ys / he shall the better venquesshe and ouercome the temptations of the deuyll / wylth other presytes that he shall haue therby / wherfore it ys specyally counseled unto euery man and woman / after they sele theym selfe greuously wounded wylth any dedely synne / thanne shortly to taske theyr godly father / whiche may ministre unto theym thys sacrament of penaunce.

**B**ut for as moche as somme b[ea]tis nat dysposed to take the better and the more presyte waye / namely sythe oure mother holy churche commaundeth no laye personne to be shryuen / but ones in the yere / except in dyuers cases / as whan he is in peryll of deth / or whanne he shall receyue other sacramentis. Therefore ye maye take that other waye / whiche ys ryght good and suffycyent / that ys too wytte / that ye ones in the dape / or ones in the wcke at the leest / as

Upon the sondaye and other holy dayes / re/  
cye and religh vpp byt wene god and you / in  
the secrete house of youre consciencie / howe  
ye haue spente or passyd youre tyme . And yf  
you fynde in youre consciencie that ye haue  
done any dedly synne that day or that welte  
than luke that ye be sory for yt / and be in wyse  
and purpose with helpe of our lorde god noo  
more to synne / purposynge stedfastly to be  
shryuen therof to your goostly fathur / at tyme  
assygnyd by holy chyrche . ¶ He that or-  
deth hym selfe after this maner / though he  
had done never soo grete nor so greuous syn-  
nes / nor never so ofte tymes / ye thoughte yt  
were seuch tymes in the daye / he myght yet  
as ofte ryse agayne by this meane from dedly  
synne to the fauoure of god / from state of  
dampracyon into the state of saluacion .

¶ Let no person therfore in any wyse refuse  
this gentyll and souerayne medycyne / after  
they fele theym selfe wounded with dedly  
synne / but remembre well these thyn-  
ges before rehersyd . ¶ The fyfth / that they  
be sory in herte for theyr synnes . ¶ The ses-  
conde / that they haue purpose to be shryuen  
therof / at tyme assygnyd by holy chyrche .

**T**he thryde / that they be in wyll with helpe  
of god / no more to synne . If ye wante any  
ef theyse thre thynges / after ye haue com  
myttd any deedly synne / whether yt be by  
worde / by thought / or by dede / than doultes  
ye be oute of the fauoure of god / and in the  
state of dampnacyon . And all the workes  
that ye do in the meane tyme / &c deed and vnde  
fructfull / and shall never be accepte in the  
syght of god . And ys ye take these thre thyng  
ges with you trewly and vnsuynedly / shous  
ghe your synnes that ye had done were never  
so grete / yet by this meane ye shall be in the  
fauoure of god / and in state of saluacyon .  
And ys ye happen to dye sodeynly withoute  
any other shryfte / so that ye dyspyse not to be  
shryuen at conuenient tyme / than doutlesse  
thys shall be suffycyent for your saluacyon /  
and all the good workes that ye do in the mea  
ne tyme shall be fruytfull and graciouslye  
accepte in the syght of god / there to haue gra  
ce / and afterwarde gloriye euerlastynge .

**C.** Bysyde these doctrynes before sayd / yet  
let vs consider and este tymes call to mynde  
the most frefull houre of deth / and purvey  
now some remedyes / preseruacynes agaynst

**Ego.**

**C. i.**

the troublous temptacions that happen com-  
monly the sayd tyme. And this yoncessary  
not onely for our selfe / but also that we may  
gyue counsayle and reportacion to our frende  
whan he is in the same ioperdye / For yf he  
mayc be calyd a frende that ys dysygnt as  
boute a syche persone to mynystre Unto hym  
thynges necessary for his body / whiche shall  
be shoulde dysfouled / and be incate for wors  
mes. More moare than he is worthy to be calld  
a trewe and a faythfull frende / that ys  
dysygnt abouie a syche persone to mynystre  
Unto hym thynges necessary for hys soule /  
whiche shall never dye / but euer endure / ey  
ther in ioye contynuall / or else in payne euer  
lastyng. ¶ Lette vs now therfore consy-  
dere the troubles of the houre of dethe / and  
than we shall suffre theym the more easely  
whan they come. ¶ fyrist we shall consyder  
fyue maner of troublis or temptacions whi-  
ch the wycked fende commonly troubleth or  
tempteth a crysten soule withall / at the hou-  
re of dethe. ¶ The fyrist ys agaynt the  
saythe whiche cometh pryncypal by sugge-  
syon of the deuyll. For the deuyll knoweth

surely, that there ys not a more redy meane  
to bryng a soule vnto euerlastynge payne of  
hell, than for to enduce hym by some creste or  
subtell persuasyon, to forsake his faythe, or  
to doute in any parte therof. But than aboue  
all thynges, lyke as ye haue begon youre lyfe  
in perfyte faythe of holly chyrsche, endeure  
your selfe stedfastly by the grace of god, soo  
fer to ende yt. And lose not the good dedes  
that ye haue done in youre lyfe before, for all  
the welthe in your lyfe before, hangeth thair  
of the ende. ¶ Thynke therefore stedfastly  
in youre mynde, that all persuasyonis, mos  
uyage agaynst the trewe faythe of the chyrs  
che, be but temptacionis and wyked sugges  
tions of the devyll, whiche wolde dyscreue  
you quid make you to lose that ye haue done.

¶ Consydre well also and stedfastly bylue  
that there was never man nor woman syth  
the begynnynge of the worlde, that euer plea  
sed almyghty god, without trewe faythe of  
our lord god. There was never scule that  
euer came to heuen, nor yet shall doo, with  
out trewe faythe of our sauour Crist Jesu.  
For yf that the dyuyl wolde dyspute with

Exor.

¶.ii

you in youre faythe / Beware that ye stande  
not with hym in dysputacyon thereof / for ys  
ye do / you put your selfe in grete ioperdye.  
For the deuyll ys so subtell in argumentacy-  
ons / that all the clerkes vpon erthe be not  
able to be comparyd vnto hym. And though he  
ever faythe in melie soules be lyke vnto swes-  
te spyces of the potycuryes shoppe / whiche  
in betynge and boultyng gyeueth cuer the  
swetter sauoure. Also ys a man wyll presu-  
me vpon his lernynge or vpon his reason / to  
stande in dysputacions of hys faythe / with  
the olde serpent the deuyll / he shall not fall  
but he shall be brought in to the snares of the  
deuyll / with manyfolde errores and incons-  
uenientes. Therfore whether ye be clerke  
or lay man / haue ever your faythe stedfastly  
rotyd in the faythe of the chyrche / and cons-  
tente your selfe to rest therto at all tymes /  
but specyally at the houre of dethe whan your  
wyttes be moost feble / and your goostly ene-  
mye moost cruell. ¶ The seconde trouble  
or temptacyon at the houre of dethe / is desepte-  
racyon. This temptacyon cometh comenly  
by suggestion of the deuyll / for whan a soule  
is sore troublid with synkeres or heuynes-

than he deuyll putteth unto his mynde / sus  
che synnes as he hath done before tyme / spe  
cially some synnes whereof he was never  
shryuen / somewhat of negligence / somewhat  
of forgetfulness / and than the syckie persone  
so troublid bothe in body and soule / rememb  
ertyh nothyng but paine and synne . wher  
fore some tymes he fereth so moche the ryghts  
wysnes of god / seynge all onely the abhomyz  
nacyon of hys owne lyfe / and noon thyng of  
his good dedes / that he hath not suffycyent  
hope and trust in the mercy of god / but fale  
lath iv to desperacyon without remedie .

**E**T he desperacyon ye moost greuous and  
moost petyllus aboue all the synnes in the  
worlde / wherfore ys any suche temptacyon  
come in a mannes mynde / let hym arme hym  
selfe myghtely with the vertue of hope and  
good confydence . Consyderynge well and  
perfyctely trustyng / that though he a man had  
neuer done good dede / but as many synnes  
as euer was done syth the begynnyng of the  
worlde or shall be done to the worldes ende .  
And though he had neuer been shryuen nor  
done penaunce for theym / and at the houre of  
dethe peraduention he myght not speke / or

had not seasure to be shryuen / yet he sholde  
not hym no wyse dyspayre of the mercy of god.  
For in this case it were suffycyent for his salu-  
acyon / to be sorry in his herte for his synnes /  
and aske god mercy alle onely in hys mynde  
for theym / thynkyng that the mercy of god  
is euer in this woldē above his ryghtwysnes  
A man shalde euer haue soo grete hope and  
trust of his saluacion / that though he an aunc-  
gell of heuyn apperyd unto hym and shewyd  
hym that he sholde be damned / yet he sholde  
not byfeue hym / but rather thynke that it were  
some illusyon of the deuyll / transformyng  
hym selfe in lykenes of an aungell for to dys-  
ceyne hym. And yet / yf he were certysfyed  
that yt were an aungell of god in dede / yet  
he sholde not dyspayre of his saluacion / but  
rather thynke that the aungell spake condys-  
cyonally / that is to say / that he sholde be dam-  
ned / yf he wolde not be in wyll and purpos-  
se to amende his syfe and to be sorry for his syn-  
nes that he hathe done.

**T**he thyde trouble or temptacyon at the  
houre of dethe / ys an gre / wrathe / and impas-  
cyence. **E**hs temptacyon cometh ofte tyl

mes by suggestyon of the deuyll whiche mos-  
ueth a soule to grudge with hys sickenes/  
and to thynke that his payne ys gretter than  
he hath deserued. wherfore he cryeth and com-  
playneth vnto god and saythe. why suffereſt  
thou me lorde god to contynue in ſo longe and  
ſoo grete payne / what haue I doone that I  
ſhulde ſuffre all thyo.

**C**onſyde here faylfull soule / that by  
many trybusacions we muſt entre in to the  
kyngdomme of heuyn. For a man is not wors  
thy to come to grete ioye that wyl ſuffre noo  
payne therfore / and what ys the payne of a  
welte / a moneth / or a yere / to the grete and  
mefynamable ioye of heuyn / whiche ſhall not  
endure a welte / a moneth / nor a yere / but  
uerinore / worlde without ende.

**C**he dene lyſoued ſoules of oure lord  
ſuffered grete payne before they departed  
oute of thys worlde / And they were glidde  
ſoo to doo / knowynge the grete profytes  
and commodityces that they ſhulde haue  
therfore. If we wolde remembre and in-  
ſpirit well in our myndes / what payne and  
passyon oure sauoure Cryste hathe taken  
for vs / we myght thynke our ſelſe delyeate

persones / yf we wolde not paciently suffre  
some Payne for hym and for the welth of our  
soules / to clypne the grete blysse that he has  
the bought for vs.

**L**et vs therfore endeueure our selfe paciently  
to suffre Payne for the loue of hym / whi  
che suffred the grete Payne and passyon of the  
moest bytter deshe on the crosse for vs . And  
thoughe our flesshē erudge with Payne / and  
desyre helthe and rest in this worlde : we must  
 forsake this desyre / & put our wyll to the wyll  
 of god / whiche knoweth best what thyngē  
 is best to our auayle . And thanke hym herchely  
 for his bysytacion in sendyng vs Payne and  
 passyon here in this worlde / lyke as we recey-  
 uyd of hym a precyous gyfte . For yf we be  
 parteners with our lord in Payne and passyd  
 we shall be parteners with hym in ioye and  
 consolacyon . **T**he fourth trouble or tem-  
 ptacion at the houre of deshe / ys courtyse  
 and busynesse of mynde in worldely thynges  
 whiche draweth the soule from the deuoute re-  
 membrance and inwarde loue that yt shalde  
 haue in our lord / specyally at that tyme .  
**T**his temptacion cometh ofte tymes by sug-  
 gestyon of the devyll / whiche putteth in man

nes mynde at the houre of dethe suche thynges  
gespecyally as a man hath loued best in hys  
lyfe before / as ryches / worlde ly plesuree /  
wyfe and chyldeyn / and suche other . These  
the deuyll presentyth busily to a mannes myn-  
de / for that entente that he shalde rather occu-  
pye hys mynde here withale / than with gosly  
profyte and welthe of his soule . Therfore to  
putuey remedye agaynst this temptacion /  
it were expedyent that euery man haue hys  
testament redy made in tyme of hys helthe /  
that he be not fettiyd aboute the orderynge of  
his worlde ly goodes at the tyme of his depars-  
tyng / whan he shalde specyally order his sou-  
le to the loue of god / and forsake the loue of  
all temporall thynges . ¶ For our sauoure  
saythe / he that wyl not forsalie father and  
mother / wyfe and chyldeyne / and all other  
temporall possessyone / he may not be my dys-  
cypse / wherfore they that shal be aboute syke  
persones / let theym beware that they gyue  
theym not ouer grete conforte of bodesly hel-  
the / nor put theym in euer moche trust and  
hope of lyfe / for suche swete wordes and day-  
ne confortees / maye be occasyon of theyr dts-  
ter dampnacyon . But let theym moue theym

dysygently to forsake the loue of thy s wrets  
ichyd wroldes / and to put theyr wyll to god /  
and to be constante alwayes / whether yt be to  
lyue or to dye. And of bothe / rather order the  
selfe to dye than to lyue / and than they shall  
not be dyscayed. For many a man ys dyscay-  
ued in tyme of theyr dethe / by hope of longe  
lyfe. For as longe as they trust to lyue they  
wyll never dyspose them perfytely to dye /  
and so de lhe taketh them vndysposyd / to the  
grete hurte of theyr soules.

**L**The fyfth trouble or temptacyon at the  
houre of dethe / ys pryde and vapniglory whi-  
che cometh chesely by instygacyon of the de-  
uyll. For whan the deuyll perceyueth that  
he can not ouercome a soule by any of theyse  
temptacyons before rehersed / thanne he mos-  
ueteth hym to reioyce in hym selfe of his good  
dedes / sayenge vnto hym. O / howe stronge  
be ye in faythe / howe stedfast in hope / howe  
perfyte in pacience / ye shall fynde but fewe  
suche as ye be / ye haue done so many good de-  
des in youre dayes / that ye shall be remembred  
as longe as the wrold standeth. Tho  
ys a peryllous / a subtel temptacyon / wher-  
fore ys any suche thoughtee come to yure

mynde / bolic that ye mette youre selfe lowly  
Unto our lord / consyderynge that of youre  
selfe ye be nought elles / but a synfull creatur  
re and a wretchyd synner / not all onely for  
that ye haue doone / but also for many synnes  
whiche ye sholde haue falleyn unto / yf ye had  
not ben prescrued of our lord therfrom.

And wher ye haue euer in your lyfe done an  
ny good dedes / those came not of your selfe /  
but of the grace of god / to whom belongeth  
honoure and prayse therfore.

**C** Thus ye shall with goddes grace ouers  
come the temptacyons of the deuyll / for whan  
he wolde exalte you by pryde and daynglos  
rye / ye shall lowe your selfe with meekenesse.  
And whan he wolde lowe you by desperacyon  
ye shall exalte your selfe by stedfast hope  
of the grete mercy of god.

**C** More ouer / ye that shall be aboute sycke  
persones / bliche that ye counsayle theym be ty  
me for to receyue the sacramentes of the chyr  
che / for they be souerayne medycynes bothe  
for the soule and for the body / For all sycknes  
nesse and paine cometh of synne / for yf there  
had never bene synne / there sholde never ha  
ue bene paine.

**B**ut remedy agaynst synne is grace / and  
grace ys gotten chesely by the sacramentes  
of the chyrche / wherfore doutlesse the sacra-  
mentes of the chyrche be souerayne medecy-  
nes bothe for the soule and also for the body /  
and after that the sylicie persone hath recey-  
uyd the sacramentes of the chyrche / let hym  
not fere to dye / at any tyme that shall please  
god to call for hym / remembryng that there  
ye none other waye to come to the ioye of he-  
uen / but all onely by this way of dethe / For  
all the soules that be nowe in heven / hath pas-  
syd this way of dethe / And though the flesshē  
and the sensuall appetyte grudge and fere to  
dye / let not this trouble the sylicie persone /  
for yt ys naturall for the flesshē so to doo / but  
this grudge and fere shall not lose the meryte  
te of the soule / yf the soule consente not wyl-  
lyngly thereto / but be contente to submyt hym  
selfe to the wylle of god whether yt be to dye  
or to syue / Nowe for a shorte conclusyon that  
a man may the better knowe at the houre of  
dethe / whether he be in state of saluacion /  
he shall examyne hym selfe or his frende in ly-  
ke wyse of v. specyall thynges /

**E**xyste whether he bytue all that congeth

to cryslen faythe as holy chyrche byteweth ans  
techeth. ¶ The seconde / whether he truste  
stedfistly to be sauyd and to come to the ioye  
of heuyn / throughe the merytes of Crystes  
passyon. ¶ The thyrd / whether he be sorw  
for all the synnes that he hath done / and as  
he specyally forgyuenes of god for theym /  
with wylle and purpose never to synne after.

¶ The fourthe / whether he forgyue all  
theym that haue hurte or offendyd hym / by  
worde or dede / and aske all theym forgyues  
nes that he hath hurte or offendyd / eyther by  
worde or by dede. ¶ The .v. yf he haue  
hurte any man / whether he wylle that restitu  
cyon and amordes be made vnto theym / ac  
cordynge to ryght and consciencie / as ferre  
as hys power maye extende. ¶ These fyue  
questyons be necessary to be askyd of theym  
that lye in ieoperdye of dethe. And who sco  
uer maye answere to all theym and saye ye  
therlo / truly / vnsirwyd / by his worde of  
mouthe / or for wante of speche in hys herte  
alone / he maye be assuryd / yf he soodeparte  
this wold / that he shal be sauyd / and come  
to the blysse of heuyn euerlastynge / yet in all  
maner of troubles and temptacions in body

Or in soulelet euery man remembre inwardly  
the blesyd passyon of our sauoure Cryst/  
and call thereto for helpe and socoure / and he  
shall fynde remedye therin. Besyde this / let  
euery man call vnto the gloriouſe vyrgyne  
the mother of god / oure lady saynt Mary for  
helpe / comforde / and affystance / for ſhe may  
helpe vs and socoure vs / for ſhe ys moost cf  
power vnder god / and doubtelſe ſhe wyll  
helpe vs and socoure vs yf we call vnto her  
for ſhe is the mother of mercy and pylte / and  
our ſpecyalſe aduocate / for to ſhe we and pre-  
ſent all our cauſes and neceſſytes to the hys  
ghe Iuge of heuyn / her owne blesyd ſonne.  
And doubtelſe yt ys not to be thought / that ſuſ-  
che a noble ſonne / ſo louyng and ſoo gentylle  
Unto his mother / wyll denye her any thynge  
that ſhe aſketh. wherfore let euery man and  
woman at all tymes / but ſpecyalſy at the hou-  
re of deþe / call vnto her for helpe and ſocou-  
re / and doubtle ye not / but ſhe wyll euer  
be redy to helpe / ſocoure / comforde and affyſt  
vs in all oure cauſes and neceſſytes. Besy-  
des this / lete euery man and woman at the  
houre of deþe make iuuocacyon / and theyr  
frendes with them / vnto helpe aungels and

gavynce of hewyn, specyally to those, whiche  
þer haue had moost deuocyon vnto in theyr  
lyues, and so synally recommende theyr soules  
vnto almyghty god, to his bessyd mother  
and byrgyne oure lady, and to all sayntes,  
sayenge. (In manus tuas domine. ac.) And  
other prayers whiche shal be thought conuenient  
and pleasant vnto god. To whome  
be honoure and glo: ye euerlastynge. Amen.

**F**inie.